Walter Comm Kneeland, Jr.
4486.6.11
3

Songs of Victory directed by human Compaſſion, and qualified with Chriſtian Benevolence; in

A

SERMON

Delivered at *Roxbury*, *October* 25, 1759.

On the general

THANKSGIVING,

For the Succeſs of His Majeſty's Arms, "more particuarlly, in the Reduction "of *Quebec*, the Capital of *Canada.*"

By *Amos Adams*, A.M.

Paſtor of the Firſt Church in *Roxbury.*

"*This ſhall be written for the Generation to come: And the* "*People which ſhall be created, ſhall praiſe the* LORD."

BOSTON:

Printed and Sold by *Edes* and *Gill*, in Queen-Street,

1759.

Advertiſement.

BRITISH MUSEUM

THE only Apology the Author makes for the Publication of this Diſcourſe, is, the Deſire of ſeveral Friends in his Pariſh who heard it.

A

SERMON,

On the Reduction of *Quebec*.

PROVERBS XXIV. 17, 18.

Rejoice not when thine Enemy falleth, and let not thine Heart be glad when he ſtumbleth; leſt the LORD ſee it, and it diſpleaſe him, and he turn away his Wrath from him.

METHINKS, my Hearers, I ſee Joy and Triumph in every Face, a Smile in every Countenance: Surely no Heart can be a Stranger to the public Joy, no Tongue can be ſilent amidſt the Songs of Triumph and Victory. This People have given ample Demonſtrations of their Loyalty and Gladneſs in all the publick Tokens of civil Mirth; the adopted Language of this People ſeems to be that of the Church. "When the Lord turned "again the Captivity of *Zion*, we were like them that "dream; then was our Mouth filled with Laughter; "and our Tongue with Singing:—the LORD hath "done great Things for us, whereof we are glad." Methinks I participate the publick Joy; I feel a little thoſe Tranſports of Affection that kindle in every Breaſt, and expand every loyal Heart. There are none who more ſincerely partake in the Joy of this Day, or that wiſh better to their Country and Nation, than he, who

who appears to lead in your Devotions, and to direct your Praiſes this Day. It is therefore my Deſign, not to repreſs, but to guide and direct the Tide of Joy: I would have it to be a human ſolid Joy, by no Means tinctured with Malice or Revenge, or any of thoſe ſavage Paſſions, which ſhould never have Place in a Chriſtian's Heart. I would ſo form and direct it, that your Joy may flow from Hearts filled with ſincere Benevolence, and not be inconſiſtent with that great evangelic Law, "love your Enemies."

I DO not profeſs to have any particular Turn for ſuch occaſional Performances as this; "for I, Brethren, when I came to you, came not with Excellency of Speech, or of Wiſdom, declaring unto you the Teſtimony of GOD." Your paſt Experience teaches you not to expect from me a Diſcourſe poliſhed with a noble Delicacy of Sentiment and Stile, an exact Propriety of Language, or the curious Paintings of finiſhed Eloquence; which perhaps this, if any Occaſion, may ſeem to require; and with which you may ſometimes be entertained by Men of polite Taſte, of diſtinguiſhed Genius, enriched with the Eloquence of Greece and Rome. I only aſk your patient Attention to an honeſt, plain, unadorned, and I hope not unſcriptural Diſcourſe, which I deſire may be profitable upon the preſent Occaſion: I don't expect to charm your Ears, Oh that I may ſuitably affect your Hearts.

THE Words now read are not unſuitable to be tho't on at this Day; they cannot, when duly underſtood give the leaſt Check to a truly human and Chriſtian Joy; and give me Leave to remind you, ſuch an one is only acceptable in the Sight of GOD, whom we this Day profeſs to adore.

THE wiſe Man tells us, in the Verſe preceeding our Text, "a juſt Man falleth ſeven Times in a Day" i. e. into Calamities, of which he is evidently ſpeaking in the Context, "and riſeth up again." Altho' by GOD's Permiſſion the Wicked may bring the Righteous into ſome Diſtreſs for a Time, yet GOD will deliver them

them out of their Hands; "but the Wicked ſhall fall into Miſchief, i. e. into unavoidable Deſtruction, which is often their Caſe in this Life, and always in the Life to come. Then this neceſſary Caution is added, "Rejoice not when thine Enemy falleth, and let not thine Heart be glad when he ſtumbleth, &c. that is, pleaſe not thy ſelf in his Deſtruction. Which plainly teaches us, that the Love of our Enemies is a Precept of the Law, as well as of the Goſpel of Jeſus Chriſt. †

The Caution in our Text, I am ſenſible, muſt be taken in a qualified and limited ſenſe, and there are ſeveral things neceſſary to be ſaid to the right underſtanding of it, which I ſhall briefly mention. As

First. It is not unlawful for a People to rejoice when GOD has given them the Victory over their Enemies. Tis here ſuppoſed that our Enemies are unjuſtly ſo, that they without Cauſe riſe up againſt us. *Solomon* can't be ſuppoſed to prohibit in an unlimited and univerſal manner Joy and Triumph at the Fall of our Enemies, this would be to contradict the Examples of the Church of GOD. It is ſo far from being ſinful to rejoice at the Ruin and Downfall of an unreaſonable and implacable Enemy, that 'tis our Duty to Praiſe GOD when we are able to ſet our Feet upon their Necks. Such Enemies are the Scourge of Mankind, and their Fall is a publick Good, a common Benefit. 'Tis indeed ſad that any of the human Race ſhould be thus pernicious and malicious to their Fellow-

† It may be ſaid, our Text reſpects only our perſonal Enemies: be it ſo; yet I think the Argument as ſtrongly concludes againſt all Malice and revengful Delight in the Fall of our national Enemies, where the Guilt of Individuals is commonly leſs aggravated, as their Enmity is generally only the Influence of an ambitious Prince. Reaſons of publick Safety may vindicate the Deſtruction of our national Enemies, which may not take Place in Caſes of private Injury. But neither in the one Caſe, nor in the other, is Malice or a revengeful Delight in our Enemies Fall to be accounted lawful: but are, in every Caſe, Violations of that Law of Charity, which GOD has eſtabliſhed as the Baſis of Order and Happineſs throughout the Univerſe.

Fellow-men, that meerly from Principles of Pride and Avarice, they ſhould become the Plagues and Diſturbers of Mankind. 'Tis to be lamented that there are any ſo loſt to the Principles of Humanity as to delight in War and Blood: that any ſhould deſignedly ſacrifice the Lives and Happineſs of Mankind to unnatural Paſſions. But ſuch Men, ſuch Princes, ſuch Nations there have always been in the World. *Cain* in the firſt Age of the World was a Murderer: GOD has in all Ages permitted the Effects of ſuch ſavage Paſſions, doubtleſs for wiſe and good Ends.—The Saints in all Ages have invoked the Aſſiſtance of Heaven to vanquiſh the Enemies of Mankind. And if it be juſt and lawful to ſeek to GOD for Succeſs in a juſt War, it is doubtleſs equally right and lawful to rejoice and give Thanks when he has heard our Deſire. Proſperity in a Juſt War is a great Bleſſing of Providence: it is a natural Duty we owe to the great Governor of the Univerſe, to obſerve the grand Events of his Providence, the ſignal diſplays of his Power and Goodneſs, in the Puniſhment of the Enemies of GOD and Man. And not to obſerve and rejoice in ſuch Favours is to fruſtrate one End of his Providence. When GOD does great and wonderful Things for his People, to paſs them by unnoticed, argues a ſlight of the Goodneſs of GOD, a want of a due Regard to the People of GOD, and a Defect in our Love to Mankind, whoſe Proſperity is often greatly affected by the Succeſs of War. 'Tis our natural Duty to eye GOD as ſetting at the Helm of univerſal Government, exerting his Influence and exerciſing his Pleaſure in the Fate of Nations and Kingdoms, we are to be affected with real Gladneſs and Gratitude to GOD, when he treads down the Enemies of Mankind. Yea when GOD gives his People ſignal Succeſſes againſt their Enemies, when the Power of their Pride and Ambition is broken, they are to give viſible and publick Demonſtrations of Thankfulneſs, not from a ſelfiſh and mercenary Spirit, not from a Spirit of Malice and Revenge, but from a Regard to

the good of the Church, and the Tranquility of Mankind. When GOD gives his People remarkable Triumphs, they are not only to feel a Gratitude to Heaven, but there are to be publick Methods of teſtifying our Joy, for which we have a divine Warrant: I don't ſpeak here of Feſtivals, and thoſe civil and common Tokens of Mirth, that often take Place; but of praiſing GOD with Songs of Joy and Triumph. Publick Praiſes, publick Rejoicings, are proper for Times of Triumph. If our common Mercies and Deliverances call for daily Acknowledgements, much more do ſuch grand Events of Providence, as greatly affect the Tranquility of Nations, and the Intereſt of Religion. Victory over an Enemy is often a great and ſingular Favour; and deſerves ſingular Thankſgivings. Agreably we find the People of GOD by the ſpecial Approbation and Appointment of GOD, have in all Ages commemorated their remarkable Victories and Triumphs, by publick Songs of Praiſe and Tokens of publick Rejoicing, they did not paſs over ſuch great Deliverances without extraordinary Tokens of divine Gratitude. Thus *Moſes* and the *Iſraelites* rejoiced in the Deſtruction of *Pharoah* and his puiſſant Army, and ſung an Hymn of Triumph at the Red Sea, compoſed on Purpoſe for that joyful Occaſion. "Then ſang *Moſes* and the Children of *Iſrael*, this Song unto the LORD, and ſpake, ſaying: I will ſing to the LORD for he hath triumphed glorioufly, the Horſe and his Rider hath he caſt into the Sea." When GOD granted the *Iſraelites* a wonderful Victory over *Siſera*, and delivered them from the Hand of *Jabin*; *Deborah* and *Barak* recorded their Victory, and left a Song of Triumph as a laſting Monument of their Joy and Acknowledgment of the divine Power and Goodneſs: a Pattern of Eſtern, early, and truly noble divine Eloquence, when *David* had obtained great Victories over his Enemies he was careful to record them, and expreſſed his Joy in Songs of Praiſe: he thus concludes the Eighteenth Pſalm, which was compoſed on ſuch an occaſion. "He

is GOD that avengeth Me, and ſubdueth the People under me, he delivereth me from mine Enemies, yea thou lifteſt me up above thoſe that riſe up againſt me, thou haſt delivered me from the violent Man, therefore will I give Thanks unto thee, O LORD, among the Heathen, and ſing Praiſes unto thy Name; great Deliverance giveth he to his King, and ſheweth Mercy to his Anointed, to David, and to his Seed for evermore." So when *Jehoſhaphat* obtained a ſignal Victory over the *Amonites* and *Moabites*, all the People came to *Jeruſalem* with Joy, for the Lord had made them to rejoice over their Enemies, "and they came to *Jeruſalem* with Pſalteries, and Harps, and Trumpets to the Houſe of the LORD."

Secondly. We muſt not be glad of the Fall of our Enemies, and the Miſeries they ſuffer in themſelves conſidered. There are ſome who can ſport themſelves with Firebrands, Arrows and Death; they take a ſecret Pleaſure to ſee and hear of Battles, and the Horrors of War; they look on theſe Things as a civil Game; they contentedly ſee the Lives of Thouſands wantonly thrown away, and take Delight in Feats of Arms; their Hearts are ſo hard, their Paſſions ſo Savage, that the moſt inhuman Murders do not affect them. But this is an inhuman Temper; he muſt be ſtrangely hardned indeed who can ſee Men cut to Pieces, who can behold with an unrelenting Heart whole Countries laid in Aſhes. We muſt not delight to ſee the World diſpeopled by the deſtructive Sword; we ſhould keep our Hearts tender to the Suffering of our very Enemies. We muſt never be pleaſed with the Shrieks, the Anguiſh and dying Groans of an Enemy, or ſport ourſelves with their Blood. Such a cruel Diſpoſition has been often diſcovered; how many inſulting Tyrants have over-run Nations, carried Fire and Sword through a great Part of the World, merely for their Paſtime, and ſported themſelves with the Blood of Millions? How many cruel Generals with Legions of barbarous Ruffians, have made it their Sport to drench whole Countries in Blood,

and

and delightfully glutted their execrable Paſſions, like ſo many incarnate Devils, with unſpeakable Barbarities, on Perſons of all Ages, Sexes and Orders; not excepting the tender Mothers, and harmleſs Babes, in their diabolical Paſtime,—witneſs the Savage Barbarities of Legions of *Ruſſian* Banditti in the *Pruſſian* Dominions, too ſhocking to Name,—witneſs alſo the inhuman Cruelties of *American* Savages, the very Thought of which is enough to chill our Blood: And it would be happy were this ſavage Paſtime confined to heathen Savages; too much of it, alas, has been ſeen in Chriſtian Princes and Armies, how awfully degenerated are Millions in this apoſtate World!

Thirdly, We muſt not be glad when our Enemies fall, merely from the Hope and Deſire of enriching ourſelves with their Spoils. The pleaſing Proſpects of being delivered from our Enemies, the Hope of ſeeing our Trade and Commerce protected, of ſeeing our Country extended, with the Bleſſing of an undiſturbed and laſting Peace, and of tranſmiting our Inheritance, with Peace and Security to Poſterity, may lawfully make a large Addition to our Joy upon the Fall of our reſtleſs Enemies; and with ſuch Proſpects our Joys may well riſe to a ſuperior Heighth this Day. But is it not too manifeſt that Wars in general, though they have pleaded ſome better Deſign, have been proſecuted ſolely with a View to worldly Intereſt? "From whence" ſays the Apoſtle *James*, "come Wars and Fightings among you; come they not hence even of your Luſts, ye luſt and have not; ye kill and deſire to have, and cannot obtain, ye Fight and War, yet ye have not, becauſe ye aſk not; ye aſk and have not, becauſe ye aſk amiſs, that ye may conſume it upon your Luſts." Wars are too often deſigned merely for the Acquiſition of Glory, the Aggrandizement of Empire, and the Emolument of Riches, Principles on which the Tyrants of the World have often attempted to enſlave the Globe to their Love of Fame and Glory:—Witneſs *Lewis* XIV. who under the Stile of *His Moſt Chriſtian Ma-*

eſty, in Violation of ſolemn Treaties, attempted in Time of Peace to wreſt whole Countries from their lawful Princes, to enlarge his own Dominions, with this fair Excuſe, "That he ſhould employ his Troops "in ſuch a Manner as his Dignity might demand." But it is a wicked Attempt to invade the Rights of Mankind, becauſe we covet their Country, their Trade or Riches; as Nations have no more Liberty to covet one anothers juſt Rights and Poſſeſſions than private Perſons: as nothing can be a ſuitable Motive to deſire and attempt to deſtroy our Enemies, but the Neceſſity of it for the general Good: ſo when our Enemies fall we are not to be glad merely as it will extend our Dominion and enlarge our Trade. This is Matter of Joy only as it is the happy Means of ſecuring us the peaceful and certain Enjoyment of the Privileges and Poſſeſſions, the Lives and Religion, which GOD has given us a natural Right to claim. It becomes us then when our Enemies fall, to rejoice from a good Principle, not merely from the Hope of acquiring Riches, extending Dominion, military Glory and Triumph from their Fall, but from a ſingle Regard to the general Good; the Preſervation of our Lives, Properties and Religion. We muſt look through all Victories and Triumphs to Peace and Tranquility as our final End. Thus the great GOD, in all his Puniſhments, rejoices in the Good of his Creation as his final End.

Fourthly. We muſt not rejoice when our Enemies fall from a Principle of Revenge. By Revenge, in this criminal Senſe, I mean a Delight in doing Miſchief to another, becauſe he has done us an Injury. This is a Paſſion very ſweet to corrupt Nature; tis often diſcovered in Individuals and in civil Societies, but is unlawful in both. When an Enemy has been perfidious, baſe and cruel; when we have long felt their Smart, we naturally thirſt for Revenge, we are impatient to think of Mercy, Lenity or Compaſſion to ſuch an ill-deſerving People; we rejoice when we can render to them as they have done to us, when their Blood is

ſpilt

ſpilt to atone for the Blood their wicked Hands have ſhed; we are ready to ſay, nothing is too cruel, nothing too hard for them to ſuffer. But, my Hearers, even here we are in Danger of carrying the Matter too far, and of nouriſhing in our Breaſts that Revenge that muſt not be felt, even towards an Enemy. We are indeed to adore the righteous Judgment of GOD in revenging their Cruelties upon them even in this Life; we are to adore that awful Providence which has recompenced their Iniquities into their own Boſom, and mercifully put it out of their Power to proceed in their execrable Barbarities upon us. It was with this Temper that the Pſalmiſt gave Glory to GOD for avenging him on his mercileſs Enemies: "it is GOD that avengeth me." It cannot be imagined that *David* rejoiced with a Love of Revenge; much leſs that there is any ſuch Principle in the Hearts of thoſe pure and perfect Spirits, of whom the Apoſtle tells us, "I ſaw under the Altar the Souls of them that were ſlain for the Word of GOD and for the Teſtimony which they held, and they cried with a loud Voice, ſaying, How long O LORD holy and true, doſt thou not judge and avenge our Blood on them that dwell on the Earth." So we find the Saints called upon to adore and rejoice in the juſt Judgment of GOD on the myſtical Babylon. "Rejoice over her, thou Heaven, and ye holy Apoſtles "and Prophets, for GOD hath avenged you on her."

Fifthly. We muſt not Rejoice when our Enemies fall with an unrelenting Heart and unpitying Eye. The Goſpel of our Lord Jeſus Chriſt enjoins us to "love our Enemies," to embrace all Mankind in the Arms of our Charity and Compaſſion; it allows of no Malice or Spite or Hatred towards any Part of the human Species. That Love which leads us to wiſh well to a Part or particular Society of our Fellow-men, when Chriſtian, will extend itſelf to all Mankind. We are indeed by Neceſſity of Nature obliged to love ourſelves in the firſt Place; but the Love of Self becomes vicious and exceſſive when it makes us malicious, or at leaſt regardleſs as to

every

every Body elſe. We are next to our Selves to be kind to our Families and Friends; but then our Regard to them is exceſſive when it leaves us regardleſs of the public Good. There is a proper and laudible Love of our Nation and Country, which leads us to wiſh them well, and to ſeek their Proſperity, and ſometimes venture our Lives in attempting the Deſtruction of a Part of Mankind for the Safety of our Country, becomes a Virtue. But even the Love of our Country becomes exceſſive and faulty, when we are thereby detached from the general Good; when we are led to ſeek its Intereſt to the real Prejudice of any Part of the human Species. We muſt not conſider our own Nation or Country as a Family having Privileges or natural Claims above the reſt of the World, all Nations are one Offſpring, they have one Father, they have the ſame natural Rights, they make but one Family, divided into ſubordinate Societies, for the better Government and greater Happineſs of the whole. It therefore becomes every Man, every Chriſtian to have a tender Regard for the Lives and Happineſs of all that are clothed with human Nature. We ſhould pray for our Enemies, and wiſh them well, ſo far as the general Good will permit: an unrelenting Temper is unchriſtian even to an Enemy. It may be ſaid by ſome that ſuch an unpitying Spirit was encouraged by GOD himſelf in the Iſraelites, when he ſtrictly enjoyned them utterly to extirpate the whole Race of the Canaanites, not to leave them Root or Branch, but to blot out their Name from under Heaven. But 'tis worthy to be conſidered this is a peculiar Inſtance of divine Vengeance, nor is this Severity to be an Example for us in common Caſes, and ſuch a Conduct in the Iſraelites had been utterly unlawful without the poſitive Injunction of Heaven. It is alſo to be ſaid in Vindication of the divine Conduct; that the Canaanites were guilty of monſtrous Vices, there never was upon Earth a more abandoned and profligate ſet of Men. There are ſeveral Paſſages in the Pſalms of David in which at firſt View he ſeems to diſcover an unpitying

Temper

Temper to his Enemies, as when he prays, "let Death ſeize upon them, let them go down quick into Hell." But theſe Curſes of David are uncommon and can hardly be made an Example for us; he ſpake under divine Inſpiration, in the Name of GOD, and perhaps often by Way of Prediction; and it is obſerved that thoſe Paſſages which ſavour moſt of a bitter and unrelenting Spirit, may, agreeable to Grammatical Conſtruction, be underſtood by Way of Prediction; theſe are not the Deſires of one that delights in the Ruin of his Enemies, but they are the Language of the Church acquieſcing in the righteous Judgments of GOD; thus that moſt dreadful Commination in the hundred and thirty ſeventh Pſalm may well be underſtood, "Remember O LORD the Children of Edom in the Day of Jeruſalem; who ſaid, raſe it, raſe it, even to the Foundation thereof, O Daughter of Babylon who art to be deſtroyed; happy ſhall he be that rewardeth thee as thou haſt ſerved us. Happy ſhall he be that taketh and daſheth thy little ones againſt the Stones;" we find the Pſalmiſt often breathing forth the Sentiments of Love and Tenderneſs toward his Enemies. In a Word, 'tis dreadful to be obliged to the hard Neceſſity of deſtroying Mankind, though not of our Nation and Intereſt. Pain, Poverty and Death are ſhocking to them, as they are to us, they are Fleſh and Blood as well as we, their Lives, Properties and Country are as dear to them, as ours to us, they juſtly demand our Pity, even amidſt the triumphant Songs of Victory. A Goſpel Temper will feel a Tenderneſs to an Enemy, and a Victory will fill him with Compaſſion. Thus the glorious GOD expreſſes his Tenderneſs toward his rebellious Creatures: Judgment is his ſtrange Work, and he has ſworn that he has no Pleaſure in the Death of a Sinner. We are then in our triumphant Songs to harbour no uncharitable Paſſions; we are to feel a Pity and Benevolence to all Mankind, we ſhould heartily ſympathize with our Enemies, lamenting the hard Neceſſity of ſuch deſtructive Meaſures; that they have made

made themſelves the Subjects of publick Vengeance, it will be proper for us to conſider, even when we are rejoicing for Victory, how many Thouſand Perſons, innocent as to the publick Guilt periſh in War; the Pride of Princes and great Men, ſacrifices Thouſands that have no Share in the publick Guilt. Thoſe that ſuffer, that fall in Battle, are commonly innocent Subjects, altogether Strangers to the corrupt Maxims of their Princes, "as for theſe Sheep what have they done," had we been in the ſame Circumſtances we ſhould probably have ſhared the ſame diſmal Fate, and equally merited the Deſtruction we rejoice has overtaken them. Thus reaſonable is a tender benevolent Spirit even towards our Enemies.

Laſtly. We muſt not glory over our Enemies, as if by our own Power or Might we had gotten the Victory. I am far from leſſening the Praiſe that is due to the Merit of brave Men, who have proved themſelves the faithful Friends of the Publick, and loved their Nation more than Life, the ſincereſt Gratitude, the publick Honours, unfading Laurels are juſtly due to them who chearfully expoſe their Lives for us; laſting Tokens of our Gratitude are a Tribute due to the Memory of ſuch as have purchaſed our Happineſs with their Blood. But Religion teaches us to aſcribe the Glory of all military Accompliſhments to Heaven. We ſhould conſider the ſupream Ruler, without whom not "a Sparrow falls to the Ground," as holding the Balance, and pointing on which Side Victory ſhall light. "Thou haſt ſaved us from our Enemies, and haſt put them to Shame that hated us; in GOD we boaſt all the Day long, and praiſe thy Name for ever. Selah."

These Hints and Obſervations, I flatter myſelf, are worthy to be taken into our ſerious Conſideration, this Day, when GOD is putting Songs of Victory into our Mouths, even Praiſe to the GOD of our Salvation.

Let us then ſee to it, that at this Time of publick Rejoicing, while we are ſhouting Victory, our Joy be human and Chriſtian; ſuch a Joy as will be pleaſing to

GOD

GOD, and give Glory to him. It is lawful for us to be glad, yea we ought to rejoice. 'Tis our Duty to be deeply affected with the marvellous Loving Kindneſs of God. "Remember me, O LORD" ſays the Pſalmiſt, "with the Favour thou beareſt to thy People, O viſit me with thy Salvation; that I may ſee the Good of thy Choſen, that I may rejoice in the Gladneſs of thy Nation, and Glory with thine Inheritance."

Lewis XIV the Great Grand Father and Predeceſſor of the preſent French Monarch, early laid the Plan for enlarging and aggrandizing the French Monarchy in Europe and America: And ever ſince, the Court of France has been making all poſſible Advances to univerſal Empire; in which they have (through the kind Interpoſition of that GOD who ſets Bounds to Kingdoms) been hitherto diſappointed, after the Profuſion of Millions of Blood and Treaſure.—France has long been the Scourge of Europe, the Diſturber of the public Peace, and the ſworn Enemy of the reformed Religion; ſhe has long been careful to intereſt herſelf in the Contentions of Europe, and never failed to improve every Advantage to aggrandize herſelf. 'Tis hard to ſay whether *Lewis* XIV. was more infamous for his Cruelty or his unbounded faithleſs Ambition. The dreadful Perſecution he carried on againſt his own Proteſtant Subjects, in which not leſs than Eight Hundred Thouſand Souls were driven from their Native Country, and double that Number were compelled to abjure their Religion by cruel and unparrelled Torments: his perfideous Revocation of the Edict of *Nantz*: his inhuman Orders for burning the *Palatinate* in *Germany* †: his perfideous Invaſion of *Holland* in Time of

† This tragical Scene was acted in *Feb.* 1689. "Their Houſes and Palaces" ſays M. de *Voltaire*, "were raſed to the Ground, nay the very Graves were ranſacked by the rapacious Soldiery, who imagining they ſhould find Treaſures there, diſturbed the Aſhes of the Dead. This was the ſecond Time, that beautiful Country was laid waſte under *Lewis* XIV: but the Flames with which *Turenne*,

profound Peace, when that glorious Prince, afterward *William* III. was raiſed up to ſave that ſinking State from becoming a Province of *France* * : theſe will ſtand to the moſt diſtant Ages, infamous Monuments of the Pride, the Faithleſſneſs and Inhumanity of that Prince.

In the Beginning of this Century the Houſe of *Bourbon* became more formidable to the World than ever. *Lewis* had by his victorious Arms carried Fire and Sword into the *German* Empire. The Emperor was on the Point of loſing the Imperial Throne: *France* was ready to give Law to the whole *Germanick* Body, and of annexing *Spain* and *Italy* to the Dominions of the Houſe of *Bourbon*. But in this important Criſis, when the Religion and Liberties of *Europe* were awfully threatned, GOD raiſed up the *Britiſh Marlborough*, to humble the inſulting Tyrant, and free the World from Bondage. The memorable Battle of *Blenheim*, a Day never to be forgotten, gave a fatal Turn to

Turenne had deſtroyed two Towns and twenty Villages of the *Palatinate*, were but Sparks in Compariſon of this laſt terrible Deſtruction, which all *Europe* looked on with Horror. The Officers themſelves, who executed theſe Orders, were aſhamed at being the Inſtruments of ſuch Cruelty,—when he ſigned the Deſtruction of a whole Country, he was ſeated in his own Palace at *Verſailles*, ſurrounded with Pleaſures; and it appeared there, only a lawful Act of Power, and the unfortunate Right of War. Had he viewed the Affair itſelf, it muſt have filled him with the utmoſt Horror.—Nations who had hitherto only blamed, while they admired his Ambition, now exclaimed aloud againſt his Barbarities."

* This Invaſion of *Holland* was in the Year 1672. M. de *Voltair*, in his Age of *Lewis* XIV, gives us a ſhocking Idea of the Baſeneſs of that Prince in this Attempt upon his "ancient and faithful Allies," and of the diſtreſſed State of that Republic. "It is ſingular, ſays he, and deſerves to be remarked, that among all the Enemies that were going to fall upon this little State, there was not one that could alledge any Pretence for a War.—againſt *Turenne*, *Conde*, *Luxembourg*, *Vauban*, and an Hundred and thirty Thouſand Soldiers, a prodigious Train of Artillery, and Plenty of Money; all that *Holland* had to oppoſe was a young Prince, of a weak Conſtitution, who had never ſeen a Siege, nor a Battle, and about twenty-five Thouſand bad Soldiers, who conſtituted the whole Guard of the Country."

to the Affairs of *France*, and ſunk her, from that Extent of Power, which ſhe has never ſince been able to graſp: broke her Meaſures for enſlaving the World.

As *Great-Britain*, ever ſince the Revolution, has been a Weight upon the Wings of *France*, and ſuppreſſed her in her Riſe to univerſal Empire, her Princes have ever been the ſworn Enemies of the *Britiſh* Empire. No Method has been unattempted, either in Peace or War, by Intrigues in foreign Courts, by Breaches of Treaty, by raiſing Rebellions, and abbetting from Time to Time a popiſh *Pretender*, to ſubvert our happy Conſtitution: *Great-Britain*, ever ſince the glorious Revolution in 1688, had Reaſon to look on *France* as the faithleſs Enemy of her Religion, and growing Proſperity.

Not many Years ſince, the Moſt High, who rules in the Kingdoms of Men, for wiſe and good Purpoſes, was pleaſed to permit the moſt formidable Confederacy againſt the Reformed Religion, that perhaps was ever diſcovered. The Principals in this Confederacy were the Houſes of *Bourbon* and *Auſtria*, to which the Elector of *Saxony* King of *Poland* acceded. The Deſign was to dethrone the King of *Pruſſia*, to divide his Dominions, and extirpate the Proteſtant Religion out of *Germany*; while *France* was ſwiftly purſuing a long concerted Deſign to become ſole Miſtreſs of *North-America*.

The King of *Pruſſia*, equally ſhining in the Cabinet as in the Field, eagle-eyed to pierce the Cabinets of Princes, and ſpell out the dark Deſigns of *Hell* and *Rome*, ſoon became poſſeſſed of this important Secret: The Lion was rouſed—in cloſe Alliance with *Great-Britain*, he adventured to wage War with the moſt powerful Empires in the World. This was the beginning of that War whoſe Flames are yet burning; at whoſe ſtrange Events the World ſtands amazed. 'Tis needleſs for me to enter into a particular Detail of the ſtrange Events of this bloody War, or to reckon up the Toils, the Defeats, the Victories and Triumphs

of

of the *Pruſſian* Monarch. According to human Probability, he was but a Morſel to thoſe devouring Armies that were brought againſt him: All the Friends of Liberty and Religion trembled at his approaching Deſtruction. But GOD has ſhown us, that "the Battle is not to the ſtrong." Through the kind Interpoſition of Heaven he ſtill lives: he lives, he fights, he triumphs, he riſes from Defeats to more illuſtrious Victories: He maintains his Ground, he baffles the Power of *France* and *Auſtria*, aided by an Hundred Thouſand *Ruſſians*, ſavage and cruel: he ſpares no Toils and Fatigues, he fears no Dangers, his Preſence gives Life to all his Undertakings. Certainly none but one divinely aſſiſted, I had almoſt ſaid inſpired, could ſtand undaunted in ſo many Calamities, and not ſink under the Fatigues of War. We admire the Man, we adore the GOD who has given ſuch Power unto Men. May Heaven ſtill preſerve that precious Life, to be the Scourge of Antichriſtian Power; may he live to taſte the Sweets of Peace.

Such a Series of unexpected Triumphs, obtained in the critical Moment, on moſt of which the whole Fate of War was nicely ſuſpended; and particularly that glorious Victory lately obtained by Prince *Ferdinand*, by which the Electoral Dominions of King *George* were ſaved from the Arms of *France*, demand from every one of us the moſt unfeigned Acknowledgments on this joyful Occaſion. We may look on all theſe Victories as our own. Our Safety is wrapt up in thoſe glorious Events of War.—"Why do the Heathen rage and the People imagine a vain Thing, the Kings of the Earth do ſet themſelves againſt the Lord, and againſt his Anointed—He that ſitteth in the Heavens "does" laugh; the Lord "has had" them in Deriſion: He "hath ſpoken to them in his Anger, and "vexed" them in his ſore Diſpleaſure. The Heathen raged, the Kingdoms were moved; He uttered his Voice, the Earth melted: the Lord of Hoſts is with us, the GOD of *Jacob* is our Refuge. Selah."

Nor

Nor are the Tokens of divine Regard to our own Nation leſs worthy of our thankful Notice. The precious Life of the King in whoſe gentle Sway the whole Nation has long been happy: The Heir to the Crown at full Age: The excellent Adminiſtration of the publick Affairs by a wiſe Miniſtry, are Pledges of divine Regard to a ſinful Nation, not to be forgotten at ſuch a Day as this.

'Tis ſurprizing to think of the multiplied Inſtances of divine Goodneſs, in the Succeſſes that have attended the *Britiſh* Arms in the Courſe of this War. The Deſtruction of the *French* Trade and Commerce; the Capture of ſo many of their Capital Ships; the frequent Deſcents that have been made on the Coaſts of *France*; our evident Superiority at Sea; our blocking up their Squadrons; diſappointing them in their darling Deſigns; and this Year putting it out of their Power to execute an Invaſion upon any Part of the Kingdom; Theſe Advantages muſt be very diſtreſſing to a proud Nation, and humbling to the haughty *Gaul*; they have fully retrieved the Glory of our Naval Power, ſullied by the Loſs of an important Fortreſs, and teach us the Strength of *Britain*, when properly exerted under the Smiles of Providence: Theſe Inſtances of Goodneſs demand the grateful Praiſes of every Heart to that GOD who "meaſureth the Waters in the Hollow of his Hand."

It is well known that one principal Means, long ſince determined upon in the Court of *France*, of extending their Empire, has been to extend their Settlements in *North-America*. The Deſign was long ſince laid to extend their Garriſons and Settlements around theſe *Britiſh* Colonies, to ſecure the Lakes and Rivers & Paſſes; to ſet impenetrable Bounds to our Settlements; to force the *Indian* Nations into their Intereſt; and make uſe of them as the Inſtruments of their Barbarity: And when the lucky Moment ſhould arrive, they had nothing leſs in View than ſtriking a fatal Blow, and ſwallowing up

up all these Colonies at once. To this, of late, their Progress has been very much accelerated. Oh what an extended Empire! what a stupendous Pitch of Glory did that Nation promise themselves! With what Pleasure did the proud Monarch survey the future Grandeur of succeeding Kings; his own Nation, at once the *Roman* Empire, Lords and Sovereigns of the World!

Our Danger, our deplorable Situation, our perpetual Sufferings, were not for some Time so fully attended to; but at length GOD who "maketh manifest the Councils "of the Heart," was pleased more fully to reveal the Designs of our Enemies, to impress on the Heart of our Gracious Sovereign, a most tender Regard for these Branches of the Nation, and all at once to unite the Power of the Nation to withstand and break the Power of *France* in this new World.

In the Beginning of these Troubles, GOD was pleased in righteous Judgment to chastise and humble us, that he might exalt us and do us good in the latter End. Our Armies were defeated, our Fortresses taken, our Troops returned from one ineffectual Campaign after another. *

Our first Attempt to recover our Claims on the River *Ohio*, were frustrated with the dismal Slaughter of a brave General, and several hundred veteran Troops. Our Frontiers, for several hundred Miles, became instantly a vast Field of Blood, a vast Extent of Country became deserted, every Post alarmed us with sad Relations of savage Barbarities, the bare mention of which would too much damp the Joy of this Day.

To this followed the Surrender of our Garrison at *Oswego*, with the Loss of all our Interest upon the Lakes. And to increase our Distress, our Enemies entered the Confines of our Country, quickly compleated the Conquest of our Frontier Garrison *William-Henry*, and at the

* It must not be forgotten, that even in that dark Day, Providence in some Instances favoured us—the easy Reduction of the Neutral Country of *Nova-Scotia*, at the opening of the War, was an Affair of very great Importance to the Welfare of these Provinces.

the ſame Time threatened a dreadful Irruption with Fire and Sword into the Bowels of our Country. You can't have forgotten the Surprize and Conſternation of that Day. Oh it becomes us at this Day to remember the Wormwood and the Gall. What Fear and Sadneſs were viſible in every Face? We were ready to give up all for loſt. We feared ſoon to ſee our Country in Flames, to become a Prey to an Army of Savages, whoſe "tender Mercies are Cruelty," to become the Slaves of *France*, or to die in the Cauſe of Liberty.

In thoſe Times of Darkneſs we cryed unto the LORD, and our Voice came into His holy dwelling-Place.

The Prieſts, the Miniſters of the LORD, wept between the Porch and the Altar, and ſaid, "ſpare thy People, O LORD give not thine Heritage to Reproach, that the Heathen ſhould rule over them." In the Mount GOD was ſeen, from that Time he has favoured his Land. His Language to us was, "The LORD will be jealous for his Land, and pity his People; fear not, O Land, be glad and rejoice, for the Lord will do great Things." Here GOD was pleaſed to ſet Bounds to the Enemies Triumphs: when our Enemies came into our Land, the Spirit of the Lord lifted up a Standard againſt them; GOD ſaid to them, as to the raging Ocean, "Hitherto ſhalt thou come, but no further; and there ſhall thy proud Waves be ſtayed." Theſe were diſtreſſing Scenes to prepare us for Mercy: The Triumphs of our Enemies were in the Hand of an alwiſe GOD, but ſo many Steps to their more compleat and dreadful Ruin. The laſt Year dawned upon us with the favourable Aſpect of a kinder Providence. The Surrender of the ſtrong Fortreſs of *Louisbourg*, with a numerous Garriſon, and the Deſtruction and Capture of ſeveral Men of War, was a rich Token of the divine Regard; this Succeſs revived our Hopes, filled our Hearts with Gladneſs, and led us with Songs to the Houſe of GOD, to celebrate his Praiſe. No ſooner had we ſang the Praiſes of Heaven for this Conqueſt, than we had a large Addition to our Joys, another Token of a returning

returning GOD, in the Reduction of Fort *Frontinac*, with great Treaſure. This procured the Evacuation of the French Fort *Du Queſne*, with their Settlements on the River *Ohio*; ſo that we obtained with inconſiderable Loſs what coſt us ſeveral hundred brave Lives to attempt in vain before. Here a ſtop was inſtantly put to the dreadful Incurſions of the Savages, on the ſouthern Frontiers; thus cloſed the laſt Year much to the Advantage of the *Britiſh America*.

THIS memorable Year was uſhered in with the early Pledges of the Continuance of the divine Favours. Shall I mention the Reduction of a Fortreſs on the Coaſt of *Africa*, and the Iſland of *Guadaloupe* in the *Weſt-Indies*? After a ſhort Siege, with the total Defeat of an Army ſent to its Relief, the ſtrong Fortreſs of *Niagara*, which commands the Communication between the Lakes, was reduced by the *Britiſh* Arms, with little Loſs, except that of a worthy General. Upon this Conqueſt, all their remaining Fortreſſes and Settlements, in that Part of the World, were deſerted with the utmoſt Precipitation, and we inſtantly left Maſters of the inland Seas, and the Nations of Savages, who a few Months before, were our formidable Enemies. This, My Brethren, is the Lord's doing, and it is marvellous in our Eyes.

WHILE Heaven was giving us theſe Advantages, the victorious General *Amherſt*, with the Army under his Command, croſſed the Lake, and entered without Loſs thoſe Lines, which coſt us above five hundred brave Lives to attempt to force in vain the laſt Year. The ſtrong Fortreſs at *Ticonderoga* preſently ſubmitted; and in a few Days Fort *Frederick* at *Crown-Point* was found abandoned. What a ſurprizing Change is here? What a different Aſpect do our publick Affairs wear, from what they did but two Years ago? How did the Tide of Joy ſwell in our Hearts, when the repeated Tidings of our happy Succeſſes crowded upon us?

BUT our grand and moſt important Conqueſt, which has "more eſpecially" called us to the Houſe of GOD this Day, is yet to mention. While General *Amherſt*

was

was thus making Advances towards the Enemies Country, General *WOLFE*, with a Body of choſen Troops, convoyed by a ſtrong Fleet, penetrated the Enemies Country, by the Way of the River *St. Lawrence*, and laid Siege to their Capital. In the whole Conduct of that Enterprize, tis pleaſant to obſerve the viſible Smiles of Providence upon that ſucceſsful Undertaking—the early Arrival of the grand Fleet, a proſperous Voyage, the fruitleſs Attempts of the Enemy to burn our Ships, ſeemed to be Preſages of a happy Conqueſt. But to paſs by other Circumſtances: In that important, that critical Moment, when the Fate of all was tryed in Battle, What a viſible Interpoſition of Providence do we behold, to crown our largeſt Wiſhes with Succeſs? When we conſider the Circumſtances of that glorious Day, already come to our Knowledge—the ſuperior Numbers of the Enemy—the Intrepidity of our little Army—the ſudden Deſtruction of their broken Troops——and the Strength of their Capital; we ſtand aſtoniſhed at the divine Goodneſs. "Not unto us, O LORD, not unto us, but unto thy Name, we give Glory—Thy right Hand, O LORD, is terrible; thy right Hand hath daſhed in Pieces the Enemy"—It has been obſerved, that the Fate of mighty Empires often depends on a Combination of minute Circumſtances; the greateſt Victories have been won by ſeizing a particular Moment. But, methinks, if ever Providence united a Number of ſuch Circumſtances, and pointed to the critical Moment, it was when this Victory was obtained. Thus GOD in a Day gave us a ſignal Conqueſt, made us Maſters of the impregnable City of *Quebeck*, which Nature and Art conſpired to render invincible. "Oh that Men would praiſe the Lord for his Goodneſs, and for his wonderful Works; he hath broken the Gates of Braſs, and cut the Bars of Iron in ſunder."

But is there not a Cloud to ſhade the over-powering Luſtre of that Day? The Exceſs of Joy, which the News of this Conqueſt could not have failed to excite, was much obſtructed by the Fall of that noble

General, who muſt not live to reap the Fruits of Victory, to compleat his Conqueſt, and wear the Laurels of that Day, to whoſe Glory, his Wiſdom and Valour ſo greatly contributed; the Tears of Sorrow burſt from the Eye that ſparkles with Joy.—Might he have lived to feel the Joys of Victory, to reap the Fruits of his arduous Undertakings, to receive the Approbation of his Prince, and the Acknowledgments of a greatful People? But Heaven forbids..... 'Tis not my Province to give the Character of this young Hero: His rare Military Accompliſhments; his prudent Zeal and the glorious Succeſs that has crowned his bold, but not raſh or unadviſed Attempt, will tranſmit his Name dear to our Childrens Children.

THE *Canadians* have long been a Scourge to *New-England*. The Hiſtory of our Wars will abundantly diſcover the inhuman Cruelty of that People in abetting, encouraging and aſſiſting the barbarous Natives in their unheard of Cruelties committed upon the People in this Land. GOD is now revenging upon them the Ocean of innocent Blood, which has long cried from the Ground for Vengeance againſt them. Our Fathers long ſince found the Neceſſity of reducing that Country, that this was the only Means of the peaceful Poſſeſſion of this Land, and twice, alaſs, they attempted it without Succeſs. The firſt Expedition was commanded by Sir *William Phips*, who ſailed from hence with Two Thouſand Men, on the Ninth Day of *Auguſt*, in the Year 1690, and landed near *Quebec* on the fifth Day of *October* following. He landed his Troops at ſome Diſtance from the City, and, twice attempting to penetrate a Wood that led to the City, he was repulſed: and having re-imbarked his Army, his Ships were diſperſed in a Storm, and by a Train of Diſaſters not more than half his Army ever returned. A dreadful Blow to this, then infant State. The other ſucceſsleſs Attempt was in the Year 1711, a Year freſh in the Memory of ſome of my Hearers. But the Mercy that Heaven denied to our Fathers was

reſerved

reſerved for us their Children. This is the joyful Feſtival they deſired to celebrate with unfeigned Thankſgivings. The Language of their Hearts was that of the Pſalmiſt, "Praiſe waiteth for thee, O GOD, in *Sion*; and unto thee ſhall the Vow be performed." May this prove the Dawn of our future Peace and long Tranquility? Now we hope to tranſmit this Land, purchaſed with the Blood of our Fathers, a fair Inheritance to our lateſt Poſterity. Oh, could our dear Forefathers look out of their Graves, how would they congratulate the riſing, the extended Hopes of their degenerate Offspring! How chearfully would they join the ſacred Songs of this Day!—Is this that long expected, that long wiſhed for Day? "LORD, thou haſt been favourable unto thy Land; thou haſt brought back the Captivity of *Jacob*; thou haſt forgiven the Iniquity of thy People; thou haſt covered all their Sin, Selah. Thou haſt taken away all thy Wrath: thou haſt turned thy ſelf from the Fierceneſs of thine Anger—I will hear what GOD the Lord will ſpeak; for he will ſpeak Peace unto his People, and to his Saints; but let them not turn again to Folly. Surely his Salvation is nigh unto them that fear him; that Glory may dwell in our Land.

These Things, my Brethren, are the Work of GOD; His Influence, his Superintendency is as real when he governs and ſucceeds ſecond Cauſes, as when he exerts the miraculous ſaving Strength of his right Hand: All ſubordinate Cauſes are but Inſtruments in the Hand of the firſt Cauſe, and exactly accompliſh the wiſe Purpoſes of his perfect Mind. It is a free and undeſerved Mercy that GOD has given us. When we conſider how unhumbled & unreformed we have been by former Chaſtiſements, we have Reaſon to wonder at the Goodneſs of GOD, that he is now proving us with Mercy. If he had puniſhed us ſeven Times more for our Sins, we muſt have ſaid, righteous art thou, Oh Lord, in thy Judgments. Surely then to deſpiſe the Mercy of GOD, not to rejoice in his Salvation, not to aſcribe the

the Power and the Victory to him, who has glorified his Power in the Sight of the Heathen on our Behalf, will be very provoking to the Eyes of his Purity.

While then we are adoring the holy Severity of GOD in taking ſuch ſignal Vengeance upon our ancient Enemies; and while we are joyning our hearty Prayers, as becomes Chriſtians, that GOD would pity our Enemies, and ſanctify his awful Viſitation upon them, for their Repentance, and Return to GOD. Oh let us love the Lord our Strength and our Redeemer. Let us ſee to it, that we rejoice in GOD with a true ſpiritual Joy. The civil Demonſtrations of publick Rejoicing may be ſuitable Tokens of our Loyalty, and of our Affection to our Country and Nation; it has been the Cuſtom of Nations to encourage martial Bravery by Marks of the publick Notice. But theſe are not the Methods of expreſſing our Thankfulneſs to GOD. We muſt ſee to it that we praiſe him with our whole Heart, that we love him, and delight in him, and dedicate ourſelves to his Glory. This is not to be a Day of carnal Sport and Meriment; ſuch Things do not become the Praiſes of GOD. How unſuitable, how provoking muſt it be to GOD, for any of us to go from the Houſe of GOD to vain and carnal Sports and Revellings? It will make this Day "Iniquity, even our ſolemn Meetings."

Let us alſo rejoice with Trembling. It does not become us to be lifted up with our Succeſſes, and forget the uncertain Fate of War, or our abſolute Dependance on the GOD of Armies; leſt he viſit us with Judgment. We are ſtill in the Field of Battle, we are ſtill engaged in War. The Fate of Kingdoms ſtill hangs quivering on the Point of the Sword; "the Race is not to the ſwift, nor the Battle to the ſtrong;" we have not yet put off the Harneſs. Oh let us join our moſt fervent Supplications with our Songs, that GOD would finiſh his Work, and compleat our Deliverance. that 'he would chooſe our Inheritance for us, the Excellency of *Jacob* whom he loveth."

In

In a Word; let the Goodneſs of GOD lead us to a cordial Repentance and chearful Obedience. If the Judgments of Heaven have not been duly attended to, nor have awakened us to put away our Sins, let this great Mercy melt our Hearts, and produce the kind Effect. Shall we not prove a kind, loving, holy People to that GOD, who has ſhewn us this great Kindneſs? Our Love and Gratitude have now their Tryal. Shall we dare to provoke him again with our Sins, and make him ſerve with our Iniquities? Let us ſhow ourſelves to be a kind and grateful People, that it may not repent the Lord of what he has done for us. Being delivered out of the Hands of our cruel Enemies, let us ſerve him without Fear, in Holineſs and Righteouſneſs before him all the Days of our Lives. It will be very diſpleaſing to GOD if we forget his Works and grow worſe after all this Kindneſs. "And after all that is come upon us for our evil Deeds, and for our great Treſpaſs, ſeeing thou our GOD haſt puniſhed us leſs than our Iniquities deſerve, and haſt given us ſuch Deliverance as this; ſhould we again break thy Commandments, and join in Affinity with the People of theſe Abominations? Wouldſt not thou be angry with us, till thou hadſt conſumed us, ſo that there ſhould be no Remnant nor eſcaping?"

"And now bleſſed be the LORD GOD of Iſrael, from everlaſting to everlaſting; and let all the People ſay Amen; praiſe ye the LORD."

FINIS.

9 JU 64